Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

STATEMENT AND EVIDENCE OF THE DOCTRINE OF THE TRINITY. BY H. WINSLOW.

Mr. Editor,—

I observed a pamphlet with the above title, advertised for sale at our bookstores, and curious to see if any thing original could be said on this much disputed question, I was induced to read it. I did not, indeed, expect that any very clear light would be thrown over a dark point, which since the fourth century, has been a fruitful subject for debate, and too often, for strife. Of course, I was not disappointed, in leaving the book, no wiser than when I took it up. I found no arguments, which have not been refuted as often as they have been repeated.

I was, however, happily disappointed in the temper and spirit of the writer. He presents such a rare example of urbanity and moderation in defending the doctrine of the Trinity, that I think, it should not be suffered to pass without some notice. With the author himself, I have no acquaintance; but if I mistake not, he is a young man, who for the first time girds on the armor of religious controversy, for he writes with a mild and quiet spirit, which we do not expect in a veteran champion, whose mind has been soured by continued opposition and repeated defeats. It has been so common in reading books directed against our Unitarian sentiments, to meet with such woful departures from justice and kindness that I was surprized,—not to say gratified,—by a manly defence of the Trinity, without gross outrages on personal reputation. With many who have written on this subject, an insult seems to be as weighty as an argument.

This mode of reasoning our author has not yet learned. We hope he never will suffer from the contagion of bad example. Not that he has any charity for the religion of Unitarians; or expresses any hopes of their salvation; that would be inconsistent with his theory; but for one, devoted to the support of a system, which forbids the recognition of an opponent's goodness, he manifests a spirit of gentleness and courtesy, which is worthy of all praise, and which will do more for his cause, than the strongest arguments he can command in its favor. Even to convince us that what we hold precious, as the revealed truth of God, is damnable error, how much better to use such language as the following, than the fiery denunciations of most of our recent adversaries.

"*Prove all things.* That is, what is supported by evidence, *believe*; what is not supported by evidence, *reject*. If the doctrine of the Trinity is supported by conclusive evidence, I do not hesitate to acknowledge, that I wish to have you *believe* it. If it is not thus supported, I can say, with equal sincerity, that I wish to have you *reject* it. So I wish to do myself. If I know my own heart, I have but one desire respecting this thing; and that is, that we may all know the truth, and do our duty. I meet you not as a disputant; I meet you as a friend."

How different this from the arrogant assumptions of those spiritual guides, who lord it over God's heritage, and dictate to their fellow-disciples, what they must believe! It is hoped, however, that the author and his readers will bear it in mind that the spirit, which he here professes, is at war with that which condemns our brother to hell for differing from us in faith. If all are "responsible only to God" how can one man presume to say to another, that his sincere belief is a crime and that his salvation is in danger, unless he agrees with him? It is lamentable to find the writer so far forsaking the principles, with which he set out; as to permit himself to make these assertions.

"To deny that this fact [the Deity of Christ] is taught in the Bible, would seem then to imply some jar in the mind, when undertaking to act upon this subject. It would seem that the balance of the soul is lost, by some violence offered to that law of its accountable being, which demands the belief of a moral truth, when commended by evidence."

He here plainly takes it for granted that he has proved to a demonstration the doctrine which he believes, and that no one can call it in question, without mental infirmity or opposition to the testimony of God. For my own part, I sincerely pity the advocates of a system, which leads them by the very necessity of the case to such uncharitable conclusions. We must wonder, Mr. Editor, that a man with so much good sense, as to take the ground, upon which this writer commenced his discussion, that all have an equal right to judge for themselves, should not perceive the great inconsistency of condemning those, who do not see fit to judge as he does, on a doctrine which is confessedly a mystery, and upon which the wise and pious have always differed. We can tell him,—if he needs to be informed,—that every one of the reasons which he suggests,—every one of the texts which he quotes,—have been considered and re-considered, weighed, studied, and sifted, by men of learning and wisdom, men of piety and prayer, men who for the truth have labored, struggled, and sacrificed,—and they have come to conclusions directly opposite to his own; namely, that the Trinity is by no means revealed in the bible; that the whole spirit of our Saviour's teachings is hostile to it; that he himself is divine only as he is the son of God; and that "the Father is the only true God." We ask this writer,—we ask all who may read his book—we ask our Trinitarian friends—by what authority they undertake to say that their opinions are essential to salvation? How do they reconcile it with Christian charity, or human modesty, virtually to declare that they are infallible, and that all who go not with them go astray?

We, Mr. Editor, have no more doubt that the doctrine of the Trinity is false, than we have that the claims of the Pope are unfounded; but allowing, if you please, that the doctrine may be true, I would fain know with what shadow of pretence, men can say that all who cannot receive it, are the enemies of God? How dare they assume the awful responsibleness of judging those who are accountable only to their Maker? Can they shew a single passage of the Bible in which it is said or hinted that the belief of the Trinity is the condition of the favor of God? No: not a passage which has a semblance of such meaning can be found. Not one. I shudder at the temerity of those, who are thus wise above what is written.

The apostle Paul says, "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God raised him from the dead, *thou shalt be saved*." Do not Unitarians believe this? Do they not make this confession? It is the very essence of their faith. Who then is he, that asserts in defiance of the authority of Paul, that they shall be lost?

The apostle John says, "whosoever believeth that Jesus is the *Son of God*, God dwelleth in him and he in God." Do not Unitarians believe this? It is the very point which distinguishes them from their fellow-Christians. They believe that Jesus is the Son of God, and they cannot believe that he is God himself. Who then is he that contradicts the testimony of John? I put it to the conscience of our author and of those who agree with him in his exclusive views, and who go beyond him in dogmatism and reproach, how they can be justified before God or man, in thus setting up conditions of salvation, which Christ has not set up? I conjure them, by the meekness and gentleness of that blessed Master, to cease from sowing the seeds of discord and strife, and permit the humble Christian to pursue the path to heaven, unmolested by their disputes and unterrified by their threats.

It was not my intention to discuss the arguments contained in this pamphlet. I am strongly tempted, indeed, to point out instances of reasoning, which I cannot doubt, the author himself would upon further reflection, be disposed to retract; and explanations of texts, which I can hardly conceive, any one who values his reputation as a scholar could persuade himself to offer. But I will only say that not a single passage from scripture is here adduced, which few children in our Sunday Schools would not be able to understand and explain without the most remote idea that it taught the Deity of Christ or the Trinity of Persons in the Unity of God.

I will detain your readers but a moment in remarking on this extraordinary admission.

"A *single* inspired declaration from God, clearly expressed, conveys its contained truth to us, with as much certainty, as a thousand could do it."

Are we to understand by this that an insulated text is as satisfactory proof of a doctrine, as the general tenor of scripture? Or that a passage which taken alone may seem to "clearly express" an important truth, may not in connexion with others, convey a sentiment entirely different? If this be his meaning I would ask the writer how he disposes of the passages alleged by the Catholics to prove Transubstantiation, by the Quakers, to prove the unlawfulness of oaths and compliments, or by the Universalists to prove the final salvation of the human race? They can each bring texts, which considered authoritative as single and alone, would demonstrate their positions, but which it is well argued by those who oppose them, must be studied with reference to other passages, by which their meaning is modified, limited and illustrated.

But perhaps he means that some passages may be so explicit in themselves that no other can effect their import. If this be his idea, I do not deny its truth; but I ask your readers to look at the consequences to which it leads. Our author declares that the Father is *not* the only true God, but that united with him in all the perfections of the Deity, are his Son and his Spirit. As Unitarians, we maintain that the Father is the only true God, and that beside him there is no other, invested with the attributes of Supreme Divinity. According to our author a single explicit declaration, is sufficient to prove this. We think so too; though, it can be supported by more than one. If then he is consistent with himself, he must agree with us in the doctrine of the Supremacy of the Father, or discover some new mode of explaining such "explicit declarations" as the following. "This, O Father, is life eternal, to know Thee, the only true God; and Jesus Christ, whom thou hast sent." "The hour cometh, when the true worshippers shall worship the Father in spirit and in truth; God is a Spirit; and they who worship Him, must worship in spirit and in truth." "Unto us, there is but one God, the Father."

I have perhaps said more on this pamphlet, than its importance would justify. If so my apology must be found in the fear that another opportunity would not be afforded, of reading a defence of orthodoxy, conducted with so good a spirit. The instances are so infrequent of a tolerable degree of candor, that it is well to commend them; especially if united with injurious errors, as in the present case, which may be pointed out and corrected. I take my leave of this author, with the earnest hope that he may keep to the best principles, which he has here expressed, and renounce those, which are inconsistent with them, as experience and wisdom shall shew him a "more excellent way."

A Unitarian Christian.

PRACTICAL.

[For the Christian Register.]

FAMILY PRAYER.

It is to be feared that many religious families live in the neglect of domestic prayer; and very often neglect it, because they have never sufficiently considered the subject to feel its obligations. Or if they do sometimes think of it, they suppose it is not distinctly and particularly enjoined in the gospel, and therefore do not consider it as a necessary part of their duty. Suppose that family prayer, in so many words, is not distinctly enjoined in the gospel. But if it be intimated, if the general language and command on the subject of prayer be so strong as necessarily to include it, is it not then obligatory? The scriptures can give only general rules. To have descended to every particular of duty, would have swelled its instructions to infinity. It must, and it does, leave its general injunctions to be applied to our conduct by the light of our own conscience and reason. No one can have read the scriptures with attention, and not have remarked the extreme strength and comprehensiveness of the precepts which enjoin prayer. "In every thing, by prayer let your request be made known unto God." "Pray without ceasing." "Pray every where." Mark the fulness of one text. "Praying always with all prayer and watching thereunto with all perseverance." Now in commands so positive, so strong, so full, is not domestic prayer included and enjoined? Are they fully obeyed, when our families never are united in worship? When commands so comprehensive are given, does not a neglect of one very important species of prayer, because it is not in so many words enjoined, does not an unwillingness to go beyond the strict letter of the law, an indisposition to render any more worship to God than is positively commanded,—manifest a deficiency in religious affections, a want of that generous and cheerful disposition to obedience, which studies not to limit its returns of obedience, but to conform itself to the spirit of every commandment? It is said of our Saviour that he went apart "with his disciples" to pray. Should not his example teach us to unite those in our prayers, who are connected with and are dear to us? Peter, in his epistle, exhorting husbands and wives to maintain towards each other mutual attention and kindness, adds, as a particular reason for it; "that your prayers be not hindered." Does not this refer to those domestic prayers which would be hindered and disturbed by irritation and discord? In the sermon on the mount, our Lord gives much instruction respecting prayer, and first speaks of private prayer. "When thou prayest enter into thy closet;" and then of social—"When ye pray, use not vain repetitions." The prayer which he then taught his disciples is evidently a social prayer, and is designed particularly, it would seem, for such a society of persons as would assemble every day together. "Give us this day our daily bread." I do not offer these intimations as having the force of positive commands; but when taken in connexion with that remarkable fulness of expression in which prayer is enjoined, it certainly shows that from scripture alone there is an obligation to family prayer.

But were scripture less distinct, the argument which proves the obligation of public worship, has equal force in relation to family worship. A family is a distinct society united by common interests which cannot be separated, equally sharing in afflictions and mercies, and needing equally the common protection and gifts of God's providence. The obligation to prayer arises, independently of any positive command, from our relation to God and our dependence on him; and as families are entirely dependent on him for their peculiar and common welfare, it follows that they are bound, independently of all the commands of scripture, to offer to God their united prayer. All are ready to acknowledge the obligation of the individual to acknowledge in private his dependence on God, to offer the tribute of thankfulness for those mercies which have peculiarly blest himself, and to supplicate those mercies which himself peculiarly needs. Are there no blessings which are granted in common to your family; are there no wants, which, as a family, you need to have supplied; no common interests which you need to commend to God's protection and blessing? Why should not these as well as those of the single individual, be expressed to God in domestic prayer? Most of our happiness is found at home. It is there we look for the alleviation of care and support in trial, for that sympathy which lightens and cheers us, for rest from the rivalships and conflicts of the world, for those mutual attentions and kindnesses, those thousand nameless comforts and pleasures, which render our lives a state of peace and joy. When these are incessantly given, is there no obligation that we should together acknowledge that tender mercy of God which gives them all to us? In times of sickness or in the season of bereavement and danger, how natural and how usual for a family to be united in prayer. Why should this duty be confined to hours of sorrow, and God never be acknowledged save when his arm is clothed in terror? Surely there are mercies each day needed and renewed, which equally demand our supplication and praise. When the labors and dangers of the day are past and the night has darkened over our dwellings, and we are together about to reign ourselves to silence and insensibility, is it not reasonable to implore together that protection which never slumbers, and which alone can preserve us from devouring flames the violence of the wicked, or the angel of death? And when we have risen in safety from all; when exhaustion and fatigue are turned to liveliness and strength, and those supplies are renewed in which all are to share, does God's mercy claim no common acknowledgement? When we know not what a day may bring forth, what dangers or sorrows or separations may attend its progress or sadden its close, surely it is right to commend ourselves to that God who ever watches our steps, and who alone can prepare and support us in every duty and in every change. "In the morning, O Lord, thou shalt hear our voice, and in the evening we will pray to thee; for thou alone causest the outgoings of the morning and evening to rejoice over us."

The effects of domestic prayer on yourselves and your families are sufficiently important to render it a duty. It has an advantage over public prayer inasmuch as the latter must necessarily be general; it cannot reach many of the most interesting circumstances of a family, and many petitions, which a family would offer must there be excluded. Domestic prayer is necessarily more circumstantial, particular, and adapted to our own peculiar situation; and the more particular and appropriate prayers are rendered, the more impressive and affecting they will be to us. It is true that private prayers would be equally particular, but family prayer has this advantage over private, that when we unite with those whom God has made dear to us, sympathy gives strength to devotion, and the purest, and most powerful of our social affections unite with the feelings of piety and animate the aspirations of the heart to God. I would ask of those to whom this duty is familiar, if there be not too a holy delight which words cannot tell, in approaching to God with those who are nearest to these hearts on earth, and praying together to be prepared for that better world in which they hope again to meet.

While family prayer thus strengthens devotional feelings by connecting them with the social affections, a reciprocal influence is exerted on the social feelings themselves. A union of religious feeling, and a common and mutual expression of it, is the strongest bond by which friends can be united. There is a sanctity imparted to the affections which nothing else can give. In the constant and intimate intercourse of a family, there must necessarily be many infirmities to be overlooked and irritations to be forgiven. But we cannot pray together without finding our tempers softened and our hearts subdued; we could not turn from the the throne of God with feelings of unkindness, or speak to those, with whom we have bowed low, with severity or harshness. It is the effect of all prayer to strengthen convictions of our duties. The more conscientiously our duties to God are discharged, the more the obligation will be felt to be faithful in our duties to men. And prayer cannot be maintained in a family without impressing its members with deeper convictions of their domestic obligations and duties, and producing more of order and regularity, proper subordination, and mutual faithfulness.

Other topics which show the peculiar propriety of domestic worship must be deferred.

N. C. S.

BIBLICAL.

[For the Christian Register.]

BAPTISM.

"*Why baptizest thou then* ?—John i. 25.

Mr. Editor,

The following criticisms, explanatory of this long-disputed, but important subject, are chiefly taken from the "Hebrew and Talmudical Exercitations" of Dr. Lightfoot. The works of this divine are very valuable for the light, which they cast upon the difficult passages of scripture; particularly upon the customs, rites and opinions of the Jews. Dr. Lightfoot was eminent for his learning and piety in his own day. The Westminster Assembly, of which he was a distinguised member, in 1643, often appealed to his biblical learning; and he rendered great assistance to Dr. Walton in his celebrated work, the Polyglot Bible and Lexicon.

It is to be observed, that both John the Baptist, and Christ himself speak of baptism as a rite, with which the Jews were already familiar. They never ask him what he meant by baptism —that they seem perfectly to have understood—but by what right or authority he baptized? Now the reason of this is, that the rite and custom of baptizing had been in ordinary use among the Jews, many hundreds of years before John ever appeared among them. Of this great antiquity and prevalent use of baptism under the law, we have first the testimony of Maimonides, that faithful recorder of the Jewish customs and antiquities.

By three things (saith he) Israel entered into covenant: by circumcision, *baptism*, and sacrifice. Circumcision was in Egypt; as it is said, Moses, our master, circumcised them, because they had forsaken the covenant of circumcision in Egypt.

Baptism was in the wilderness, before the giving of the law: and sacrifice, also, as it is said, "He sent the young men of the children of Israel, that they should sanctify themselves, wash their garments, and offer burnt offerings for all Israel. And so, in after times, when a heathen would enter into covenant, i. e. unite himself to the Jewish church, and "be joined under the wings of the divine majesty, and take upon him the yoke of the law, circumcision and baptism, and a free will offering. If it be a female, baptism and an offering. A stranger, that is circumcised and not baptized, is not a proselyte."

All the nation of Israel, says Lightfoot, do assert with one mouth, that all their people were brought into covenant by baptism; and, not only that this was the law, but "that in fact an infinite number of proselytes were admitted by baptism in the days of David and of Solomon." And, what is immediately to our purpose, they baptized also *young children* with their parents. "They baptize a little proselyte, according to the judgment of the Sanhedrim; that is, if he be deprived of his father; and his mother brings him to be made a proselyte, they baptize him, because none can become a proselyte, without circumcision and baptism."

And, again it is said, "if with a proselyte his sons and daughters are made proselytes also, that, which is done by their father, redounds to their good."

And after various other testimonies from Maimonides and other interpreters of the Jewish law, Lightfoot remarks, we have alleged these things the more largely, not only that you may see, how it came to pass, that the people flocked in so universal a concourse to John's baptism, viz. because baptism was already no strange thing to the Jews, but that some light may be given to certain places of scripture, which may help to clear some knotty questions about baptism.

First, from the frequent use of baptism among the Jews, we see the reason, why the Jewish Sanhedrim by their council enquired of John, not concerning the reason of baptism, but of the authority of the baptizer; not *what baptism meant, but whence he had a license to baptize.*

We also see, why the New-Testament does not prescribe a more accurate rule, who the persons are, to be baptized. The Anabaptists object, "It is not commanded to baptize infants; therefore they are not to be baptized." To whom I answer, "*It is not forbidden to baptize infants; therefore they are to be baptized.*" And the reason is plain. For since, it was most common in all ages preceding, that little children should be baptized, if Christ saw fit to abolish the custom, he would have expressly prohibited it. His silence, and the silence of all scripture in this matter, confirms Pedobaptism, and continues it to all ages."

DOCTRINAL.

[From the Monthly Repository.]

CHRIST THE IMAGE OF GOD.

In investigating the manner in which our ideas of the Deity are acquired, we should have distinct reference to that transcendent moral manifestation of himself which he has given us in the character of Christ. To see "the glory of God in the face of Jesus Christ" is a privilege dear to the heart of a Christian, and it is one which supplies a real want of the soul; it is at once a means of acquiring the best knowledge of the Deity, and of ourselves. The very exhibition of such a character, and the univeral feeling of admiration and sympathy for it, prove that God pre-supposes a moral nature in us, and wishes to improve it; they prove also his desire that we should enter into his own character; and it is to the neglect of those plain passages of Scripture which represent the Son as the express moral image of the Father, that we must trace many of the most erroneous among prevailing notions.—It does, indeed, seem extraordinary, how they who speak of the Father and the Son as different, in some respects uncongenial, characters, can understand those passages which speak of their entire and perfect unity. Here is a being, mild, loving, gentle, breathing pardon and peace, willing to save and laboring to save us from the intolerable yoke of sin, with all the lineaments of the Eternal Mind stamped upon him. Again and again he assures us, "I and my Father are one." Yet men are more willing

to learn from an obscure text, from a disputed passage. They are ever saying, "Shew us the Father, and it sufficeth us," forgetful of the reply long ago made—"Have I been so long time with you, and yet hast thou not known me? He that hath seen me hath seen the Father, and how sayest thou then, 'Shew us the Father?'"

Neither the sceptic nor the Christian is, perhaps, aware of the degree in which his ideas of the Deity are really derived from the knowledge of Christ. In the midst of our wishes that they were allowed to take more and more of form from this bright image of the Divinity, in mercy vouchsafed to man, we rejoice in the thought that it has had a most real and salutary influence on human nature. However great men's misapprehension of the Deity himself, we can hardly say that *the character of Christ* has ever been misunderstood: the error has been in considering it apart from that of the Father, as if God and Christ were not truly one in all that we can conceive of mercy, goodness, and truth. It is really not always true that the "love of God is faintly apprehended by a human soul, because the feeling of love itself has been but feebly developed;" for some of the gentlest, the kindest, and most benignant of human beings have most imperfectly comprehended the love of God; nay, have held doctrines which must at times have seemed almost incompatible with the feeling of his goodness. In cases like this, it is generally useless to urge the incongruity between natural feeling and what is considered as revealed testimony. Revelation then, which expressly exhibits the true character of the Deity in shewing us that of Jesus Christ, is our only refuge; and when from this survey we return to the sanctuary of our own bosoms and find an echo to every holy and pure lesson it has taught, we have a double conviction of the object of worship, and of our own ability to comprehend it.

CHRISTIAN REGISTER.

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RELIGIOUS BOOKS.

A correspondent in a late Register, takes notice of the dearth of popular religious books, which are at the same time, written with piety and taste, and favorable to just and truly evangelical views of Christian doctrine. He requests information with regard to works, which may be considered suitable to the religious wants and occasions of the body of Christians in the common walks of life. We had hoped that this call might have been listened to by some of our correspondents, more able to do justice to the subject than ourselves; but as it is one in which we are much interested, we will venture to offer some hints, which have occurred to our own minds.

We think that in order to have 'wisdom and knowledge the stability of our times, and the fear of the Lord our treasure,' religious and intellectual culture should keep pace with each other. We have no idea that a mechanical perusal of the scriptures, and of a few common-place devotional writings, can have much effect, in producing that 'spirit of power and of love and of a sound mind' which should be characteristic of every Christian. The intellect and the affections, the head and the heart, should receive a generous, faithful and varied culture. Not, by any means, that every Christian should become a learned man. Not that scholarship is essential to piety. Not that the reading of many books is necessary or desirable, for those whose thoughts are engrossed with business, and whose hands are full of cares.

But the mind is quickened by a sincere interest in religion, and prepared to receive improvement, from every source. If a great deal of time cannot be given to reading, perhaps the little which can be spared is the more valuable. What then shall employ the leisure hours of Christians the bulk of whose time is devoted to business? What are the books? We answer in the first place, of course, the Holy Scriptures, and writings adapted to illustrate their meaning. But here is need of caution. Let not the bible be read,—as we fear it too often is—merely for the sake of finishing a certain number of pages. Let it not be read as if we expected some mysterious virtue to proceed from its perusal, independent of the information it gives and the thoughts it excites. Let it not be read, as if the mere reading of a chapter, without understanding the sense, could be of any real utility.

Moreover, let not all parts of the bible be regarded as of equal importance. The Christian, who understands his religion, cannot consider the magnificent descriptions of the Jewish ceremonies, the mysterious predictions of the Jewish prophets, or even the sublime out-pourings of Jewish devotion, so well adapted to nurture his mind with the fruits of the spirit, as the simple instructions of Jesus Christ, and his chosen Apostles. Neither will he revert so often, or with so much interest, to the "things hard to be understood" contained in the Epistles, as to the gracious words of the Master himself, "who spake as never man spake."

But the bible, like all ancient books, in many respects is obscure and needs the light reflected from the writings of those, who have made its dark places their faithful study. Most of these, indeed, are designed for the learned. Some, perhaps, can be applied to popular use, by those whose interest will sustain them through their perusal. We spoke of *Graves' Lectures on the Pentateuch*, in our last paper. *Gray's Key to the Old Testament*, and the *Bishop of Lincoln's Introduction to the Study of the Bible*, are in the hands of theologians, but may be read with profit by all. Still, it must be confessed, that a popular work, giving a clear and connected account of the Old Testament, with a commentary, on difficult passages, is wanting.

We recommend the admirable translation of *Isaiah by Bishop Lowth*, and the excellent *Version of Job*, recently prepared by Mr. Noyes.

On the New Testament we have a variety of works, some of which by a strange caprice of fashion are neglected for the sake of others of far inferior merit. Thus the heavy and indigested volumes of *Scott's Family Bible*,—a work written in great haste and under the most untoward circumstances,—are welcomed as a treasure by many pious readers, while the elaborate and in many respects, excellent *Family Expositor* by *Doddridge*, is suffered to sink into oblivion, even among those who do not dissent from his doctrinal opinions. We think this last may be of service, to those who by no means adopt the author's notions. It should, of course, be read with discrimination; but it is written in the genuine spirit of the gospel, and throws light on many of the obscurities of its records. There is another orthodox commentary, of which we think so highly, that we should be glad to see an edition of it published among us. We refer to *Macknight's Harmony of the Gospels*. Though tinctured with the peculiarities of the authors's mind, and of his religious system, it is rich in valuable instruction. We think it a work of greater merit than his *Translation of the Epistles*. The *Commentary of Adam Clarke*, the learned and excellent Methodist, is entitled to high praise. He is, in some instances, fanciful, but generally throws light on difficult passages. *Campbell's Four Gospels* is a work of great and deserved popularity. *Kenrick's Commentary on the Historical Books*, has recently appeared in a cheap edition from a press in this city. It is well adapted to general use. Plain, simple, direct, practical, its great excellence on uncontroverted topics far outweighs, what many of us would consider the defects of its speculations on doubtful points. We have repeatedly spoken of *Mr. Dabney's Annotations*. They are brief but comprehensive; and not beyond the reach of any. *Wakefield's Translation* and the *Improved Version* as well as *Dr. Campbell's*, to which we have alluded, are useful to help the unlearned reader in making up his mind on passages, which are difficult of expression in our language. *Miss Hannah Adams' Letters on the Gospels* should not be forgotten, in this connexion. In a small compass, they contain the pith and essence of many learned volumes.

We have alluded to a few works, calculated to assist the general reader in the study of the scriptures, some of them are not uncommon and they can all be easily obtained.

We will mention some on the evidences and theory of religion. At the head of these stand the writings of *Dr. Paley*, a man who well deserves, what we consider a high tribute of praise given him by Buckminster, as a "theologian who made truth intelligible to the humblest." His *Natural Theology* is one of the most delightful books that can be presented to a reflecting mind, whether we regard the force of its style, the plainness of its illustrations, the skill of its argument, or the piety of its design. It arrests the careless spectator of the works of God, and compels him, like Moses at the burning bush, "to stand still and see this great sight." It reveals the presence of the Deity in the great and the small; the plant and the leaf; in the earth and in the heavens. *Paley's Evidences of Christianity*, contain a clear and convincing statement of the grounds of our common faith, and though in some points deficient, as a whole, it has never been surpassed. On the same subject, we cannot too strongly recommend *Bishop Watson's answer to Paine*, and *Dr. Channing's Dudleian Lecture*. The arguments, therein presented, have never been met, and we see not how they can be gainsayed. *Paley's Horæ Paulinæ*, is intended particularly for scholars; but the curious and ingenious investigations, which it contains, must be read, with pleasure, by all who read for profit. On a similar plan to Paley's Natural Theology, is *Dick's Christian Philosopher*, a far inferior work, though not without merit. On various subjects of theology, the practical man will find much useful information, in a *Collection of Essays and Tracts, by Jared Sparks*; in the *Unitarian Miscellany*; in the *Christian Disciple*, and *Christian Examiner*; and in many volumes of Sermons and Treatises, which have been called forth, by the discussions of the few last years, among which we will refer to *Dr. Bancroft's Sermons, Spark's Inquiry*, and the *Letters between Dr. Woods and Dr. Ware*.

We think the works we have specified are well suited to the instruction and edification of the great body of Christians, in all that relates to the soundness of their faith or the clearness of their views. But they are not sufficient, in themselves, to minister to the expansion of the mind and the growth of pious affections. They may lay the foundation, but others must carry to perfection the spiritual edifice. In the department of practical and devotional reading, we find the greatest barrennes. Lord Bacon complained of the early puritans that they were successful in arousing men to the inquiry, what they should do to be saved, but were deficient, in giving a satisfactory answer, to the question. We think this is true of our popular religious books. We suppose Doddridge's Rise and Progress, Baxter's Call to the Unconverted and Saints Rest, Flavel's Works, John Newton's Works, and others of this description which used to be standard books with many of our brethren, are almost crowded out of place, by the ephemeral Magazines, Missionary Intelligence, Memoirs of Pious Men and Women, and Accounts of Revivals and Experiences; and the opinion may, therefore, be uncalled for, that the former writings fail in the same point, as did the Puritans. The leading—we might almost say the only impression—which those works made on our minds,—and we have read them again and again, not without respect and faith,—was that religion is the great interest of life; the pressing concern of man, but as to the true nature of religion, we were left wholly in the dark. They breathe a glowing and earnest spirit of devotion, which is admirable; but they are deficient in distinct statements of the way of salvation. They say much of repentance, but little of its fruits. They tell you, of the duty of turning to God, but are almost entirely silent, with regard to the graces of character, the deep and beautiful virtues, which should be the growth of a heart, at peace with its Maker. We cannot, therefore, recommend the writers of this class, to the perusal of our friends, without important limitations. But, the intellectual nutriment, which has been provided in their place, adapted to the religious enterprize and bustle of the present day, we hold to be worse than useless. And we believe those who have been in the habit of administering it, are beginning to be not far from our opinion.

Most of our truly valuable devotional and practical works are comparatively modern. Among these we rank in a high place, *Paley's Sermons*. They are written for men of business and of thought, by one who was, himself both. Free from cant and exaggeration, they are earnest and serious. A beautiful union of light and warmth. *Cappe's Sermons* are delightful. So every one knows, are *Buckminster's*. These with *Thacher's, Dr. Freeman's*, and the late volume of *Abbot's*, form a treasure of practical Divinity. *Robert Robinson's Discourses*, are stirring and piquant. They are indeed a literary curiosity, but on that account none the less rich in pious feeling and pure devotion. We shall not be accused of undue partiality to our own friends, in speaking of *Mr. Ware's Sermons on the character and offices of Christ*, and *Mr. Greenwood's Lives of the Apostles*, as works of uncommon interest. *Brook's Daily Monitor*, contains many valuable articles. Of another description are *Law's Serious Call, Scougal's Life of God in the Soul of Man* and we may add, the works of *Mrs. H. More*. We deem them all, though not models, calculated to do much good. Many minds are favorably affected by them, to whom, some of the works we have mentioned, appear meagre and insipid. *The Selections from Fenelon*, are beyond our praise. No work has appeared which has taken a deeper hold on the affections of the religious community. None, which we can so cordially recommend, to all classes of readers.

We hope those who love poetry and devotion are familiar with *Bowring's Matins and Vespers*, and *Sabbath Recreations* by Miss Taylor, recently edited by Mr. Pierpont.

But we must stop. We intended to write but a short article, and have unwarily run out to a tedious length. We trust our readers will pardon us, and take refuge, in some of the volumes which we shall be happy to have recommended to their favorable notice.

MEMOIRS OF REGINALD HEBER, BISHOP OF CALCUTTA.

We are happy to learn by letters written by the widow of Bishop Heber to a frend in New-York, and recently copied into the Daily Advertiser, that she is preparing for the press Memoirs of the Life and writings of her husband. A volume of his sermons, also edited by this accomplished lady, and printed in a style of superior beauty, has already reached this country. We are glad of this: for we welcome every thing, from that fine scholar and most lamented prelate. We hardly know a name, without the limits of personal friendships and associations, which excites a livelier interest than his. Heber was indeed of a somewhat different faith and was called by another name, than we. But what of that? His was a spirit, not to be confined within the limits of a sect. His large and elevated soul would have disdained the little distinctions and politics of a struggling or triumphant party.—His eye, enlightened by a celestial charity, surveyed the whole field of Christian truth and the whole family of man, for whom it is sent; and his virtues and his glory belong not to christendom only, but to the world.

Next to his piety, maintained with exemplary tenderness and constancy amidst his incessant toils and journeyings, nothing has seemed to us more striking in the character of Bishop Heber, than the disinterestedness, with which, notwithstanding his possessions and prospects at home, he was willing to accept that arduous and exposed station in India, which to a spirit like his could never be free from anxieties, and which, with all its honors, has, within less than twelve years, proved fatal to three successive incumbents. The last accounts from Calcutta brought the tidings of the death of his successor: and a fourth, we learn, is already on his way to "fill up the breach."

In reading also the journal of Bishop Heber, we are charmed with the facility and sweetness, with which he combined the required splendor, and even Eastern magnificence of his station, with the humility and spirituality of a minister of Christ. He yielded himself without affectation to the demands of his office; suffered the law and the custom of the country, to prescribe what his own taste and inclination would evidently not have preferred; was munificent in his charities, noble in his hospitalities; and yet never forgot for himself the moderation and meekness of a true disciple. As a Christian missionary, his discretion, gentleness, and, therefore, his success, were admirable. He took an enlightened view of the errors and tendencies of the false religion, which it was one end of his mission to India to reform. He was cautious of assailing prejudices; he never ridiculed the prevailing superstitions, but considered them with the eye of a philosopher, and with the compassion of Christ. He understood and obeyed the precept "walk in wisdom toward them that are without." And notwithstanding his extraordinary facility in the acquisition of languages, in which he was hardly exceeded even by Sir William Jones, he could seldom prevail upon himself to converse with the natives in their own tongue upon the subjects of religion, lest he might convey some erroneous inpressions or beget some unhappy prejudice. "I would speak, to that man," said he, referring to a native of distinguished rank and influence, "about his faith, were I not afraid, that by some mistake of mine, I might do him more harm than good." And we could wish, that this wise and considerate forbearance might be imitated by some of our American Missionaries, who, but with a part of Heber's wisdom, though with all his zeal, are in danger of injuring, while they would advance, the great interests of truth.

But what this excellent man would not attempt by direct inculcation, by angry controversy, or an ill-judged zeal, he often accomplished most effectually by the sweetness of his spirit and his all-subduing love. "We never heard such words of excellent wisdom," was the remark of a native, who, amidst a great crowd pressing to see him, had heard the Bishop rebuking a servant for some cruelty to one of the elephants in his train; and briefly asserting the claims of the poor animal to be treated with kindness. It was this loveliness of temper, that gave a charm to every thing that Heber did; it was the "meekness of his wisdom," that made eloquent all, that he uttered. It was this, with his unfeigned, we had almost said, celestial piety, that sanctified and ennobled his intellectual powers; that made the Heathen themselves inquire about a faith, which was so precious in its fruits; and in the sweet influences of which, we may read the meaning of that passage of the Apostle, "whether there be tongues, they shall cease; whether there be knowledge it shall vanish away; but charity never faileth."

CHARGE OF CONCEALMENT.

We would direct the attention of our readers to an able communication on this subject, in another column. The accusation againt the liberal clergy of Boston and the vicinity, that they were guilty of a hypocritical concealment of their religious opinions, was alleged several years since, and promptly met and refuted by gentlemen, who, perhaps, should not have deigned to notice such an unfounded assertion. This charge has recently been revived and industriously circulated by persons, whose conduct may be accounted for, if not excused, upon the supposition, that their zeal for the success of their cause, quickened by some evident tokens of its languishment, blinds them to the character of the measures, by which they attempt to forward it. For ourselves we have not thought, that the insinuations called for any reply, though we are aware of the moral and social evils, which are often produced, by assertions boldly made, and earnestly persisted in, even without the shadow of foundation.

We, therefore, cheerfully insert the article of our respected correspondent, who speaks in behalf of a profession to which he does not belong, but who, with all citizens of a religious community, is interested in the fair fame of its religious teachers.

CRITICAL NOTICES.

Christian Examiner and General Review, *for May*. This is the second number of the New Series, the publication of which was noticed in our last paper. If it may be regarded as a specimen of the future character of the work, we shall have no reason to complain of the change, it has experienced. We think it will be read extensively, and do much to maintain and diffuse correct sentiments on the important subjects, which it professes to treat. We like the variety, which this number presents. It adds to the interest of the work, while it leads the reader to blend religious thoughts with topics of secular discussion.

The first article is a short, but appropriate notice of the Remains of the late Rev. Charles Wolfe, whose name is not so well known among us, as his celebrated ode on the death of Sir John Moore. That exquisite lyric is in the memory of all; but the pure and beautiful character of its author has not attracted the sympathy, which we believe it deserves. "He was a man," says the reviewer, "whom, though when alive he might not have wished for our fellowship, and could not have approved of our religious opinions, we yet gladly recognize as a member of the true, liberal, holy, and apostolical church, gathered from all sects and denominations, countries and climes under the broad heaven."

Then follows what will be considered the leading article in this number, on the Importance of our National Union. "A topic," the writer observes, "of transcendent and universal interest, and therefore deserving a place in a work devoted to the inculcation of those great principles, which involve the virtue and happiness of the community." He has ventured on difficult ground, in the course of his discussions, and whatever opinions may be formed of the justness of his speculations, according to the political biasses of different individuals, there can be but one with respect to the dignity, fairness and moderation, with which his arguments are stated and enforced. It may be thought that none but men of business and of the world should engage in discussions of this nature, but, for our part, we rejoice to see the experience of philosophic minds, applied to the illustration of great national questions, in which every citizen is interested, and upon which some may prefer the lights of calm and profound reflection, and inquiry, free from party prejudice, to the hasty suggestions of earnest and in many cases rash politicians. Let philosophy be faithful to its peculiar trust,—the discussion of great principles—and abstain from local and temporary disputes;—and we cannot but welcome its services in the cause of freedom and of our country.

The next is a short article on Sir Walter Scott's Provincial Antiquities; and this is succeeded by a review of Pelham and the Disowned, in which, besides a sensible exposition of the dangers and advantages of Novel Reading, with criticisms on many of the most distinguished writers in this department, we have an unsparing sentence of condemnation, on the popular works, at the head of the article.

Then comes a notice of Memoirs of a New-England Village Choir, in which the worthy author and chorister receives a just tribute of commendation. It is not at all too high praise to rank his book by the side of the 'Annals of the Parish.' We repeat the wish, which we have before expressed that our modest friend may be encouraged by the favorable reception of this his first essay, to give us the remaining manuscripts, which he has on hand, as soon as his leisure from his clients may permit.

The next article resumes the elaborate and able discussion, concerning the authorship of the Epistle to the Hebrews, which has been for some time interrupted by the ill health of the writer. The argument now adduced, in addition to the former considerations on the subject, is that "it appears from the Epistle, that there was a wide difference between its author and St. Paul, in the general character of their minds and particularly in the aspect under which they regarded various important topics connected with Christianity." This point is sustained, with a strength of reasoning, and clearness of illustration, which we think, cannot fail to produce conviction of its truth, on the mind of every intelligent reader. The conclusion of the subject is still left to a future number.

In the next article, the question concerning the Observance of the Sabbath, which has recently excited a peculiar interest in our community, is discussed at considerable length, and with great ability. We have before expressed opinions at variance with some of the views here set forth, but we are glad to unite with the reviewer, in his earnest convictions of the moral uses of the Sabbath, and its importance to the best institutions of our country.

We have then a review of recent pamphlets on religious controversy, which we recommend to the consideration of those who have noticed them in a tone of triumph as if they contained the recorded confessions of the advocates of liberal principles in our vicinity, and throughout the country. The article before us contains a clear and judicious statement of the grounds of controversy, and expresses, we presume, the opinion of a large majority of intelligent men in the community.

A review of the Memoirs of Mrs. Judson, the late Missionary to Burmah, is next in order. The merits of that extraordinary woman receive ample justice at the hands of the writer, while he declares it as his deliberate conviction, that "the enterprize in which she engaged was uncalled for, and that the immense labors, expenses, and suffering, at first voluntarily undertaken, might have been spared." "We honor," he says, "the noble zeal she exhibited in the cause of her Master, and for the salvation of her benighted fellow-creatures. We should deem it a great injustice to indulge the suspicions, and still more to utter the calumnies, with which enterprizes like hers, and as her memoirs intimate, her own motives have been assailed. But we repeat it as our most serious conviction, that she had better remained at home; that her path of duty was marked out for her by Providence, within the limits, if not of her own domestic circle and religious friendship, yet at least of her native land."

The Number closes, with a brief notice of Dr. Abbot's Letters from Cuba, which pays a becoming tribute to the memory of that accomplished Divine, and repeats the opinion which the public have very generally expressed, with regard to the value of this posthumous work.

The Editor states that "since the publication of the last number, the subscription list has received, what under all circumstances must be regarded as a very flattering increase, especially, as it has been without solicitation." We know that this work needs no commendation of ours, but we cannot forbear saying to those of our friends who are not acquainted with its merits, that there is probably no way, in which at the same expense, they could do a greater service to themselves and their families, than by adding their names to the list of its subscribers.

Unitarian Advocate, Vol. III, No. 5. The ability and excellent spirit which characterises this work is maintained in the present number. The first article is a continuation of a series on "the questions at issue between Orthodox and Liberal Christians;" and this number is devoted to a consideration of the depravity of man, and the processes of conversion to holiness; not treated in an argumentative, theological manner, but in a bold, original and fervid strain of exposition and remonstrance, which we think must give a solemn impression to readers of every party; and although the views taken, may not be every where concurred in, we think they must be universally respected. The second article, a critical examination of John viii. 38., is able and satisfactory. The third, is on "Opinion and Feeling." A distinction is clearly established between the dispositions which facilitate the acquisition of truth, and those which lead to holiness; which though obvious and just, is but too

often overlooked by religious partizans; who would recommend their peculiar views by the number of conspicuously religious men, and conspicuously religious acts, seen among those who profess them. The fourth, is on public worship, and is a temperate and satisfactory examination of the most usual excuses for its neglect, and an earnest exhortation, on the most unexceptionable ground, to its observance. The fifth article, is a review of two pamphlets on religious controversy, in which it is defended from the indiscriminate attacks of those pamphlets, and a separation made between its uses and abuses, which we think places it on its true ground of utility. The number closes with a short critical notice of Mr. Whitman's discourse on popular superstitions.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

"STATE OF UNITARIANISM IN 1812."

"We have here furnished you, fellow citizens and friends, with the means of seeing and knowing for yourselves, in what manner your religious interests and concerns have, in years past, been managed. And we now ask you sincerely, what do you think of these things."

Anonymous Pamphlet.

In the name of that religion which is love and peace, what is the reason in this Protestant country, where every Christian claims and enjoys the right of worshipping and serving God, according to the light he receives from the holy scriptures, and the dictates of his own conscience,—what is the reason that we must be disturbed by rumours of plots and conspiracies, by excommunications, denunciations and, recently, even by anathemas? For what purpose is the little pamphlet printed and circulated, from which the passage above is extracted? Is it with a view to prove to the world, that we, poor laymen of Boston, "have been treated with cruel, unchristian imposition, by our spiritual guides, in return for the respect, the confidence and the very liberal support we have given them?" Surely, if this be true, it is *our own* concern; and if, after the grand explosion through the *Panopolist*, many years since, we have chosen to forgive and forget all our wrongs, why are we again summoned to war, by strangers to our faith, and roused to vengeance, by such direct appeals to our self-love and our pride? Or is it to expose us to the world as so weak and ignorant, that we knew not what doctrine was preached to us, and scarcely what we believed ourselves? If so, is it not unkind, thus to publish our shame; is it not exulting over the weaker brother, and wearing the peculiar favors of Providence too proudly?

But all this pretended commiseration cannot obliterate from the minds of us, who are the only persons interested, all recollection of what was the true state of facts, at the time so pregnant with awful discovery; nor can it deceive other portions of the community, to produce an effect on whom was the probable object of these publications. I say it cannot deceive any, who have even a moderate portion of common sense, if they have interest enough in the subject to make any inquiry. If they sincerely pity us, if they sympathize with us, on our having been betrayed by such "studied and dishonorable concealment" they certainly will ask—"And what became of those deceitful, falsehearted clergymen, when they were exposed to their insulted congregations?"—Whoever may be sufficiently excited to propose this question cannot but ascertain, that those of them who have fallen asleep, descended to their graves honored, beloved and lamented; and those who survive, have remained quietly and happily enjoying the "respect, confidence and very liberal support" of their parishoners. This fact alone will throw a ray on the dark plot, which will show where lay the false pretence, and where the attempt to delude. The town and state were filled with proclamations, that certain religious societies in Boston had been deceived and abused;—the members of those societies read those charges—went to their several places of worship—joined their venerated pastors in prayer and praise; and in the pleasure of hearing evangelical truth, forgot the sneers and reproaches of their enemies. The soi-disant orthodox had made the outcry—the excitement existed among themselves, and when they became exhausted and weary, they reposed.

The truth is, *there always was and always will be*, among the Unitarian clergy, "a studied reserve" on the subject of the Trinity. That there is "One God, the Father of all" is declared or implied in the services of every sabbath; but to waste their sacred time—time which they must ever consider too short to enlighten, warm and purify the souls of their hearers for heaven—to waste this time in reiterating the obvious arguments against the Trinity, is what they cannot reconcile to their sense of duty, and certainly what *their congregations could not tolerate with patience.* I have heard, I confess, in the space of twenty years, three or four sermons against the doctrine of the Trinity These were in some degree occasional, and yet I think in every instance, it has been remarked "the argument was conclusive, but of what use are such sermons to us?"

Would Calvinistic societies sit with complacency, and hear their teachers declaiming, sabbath after sabbath, against that corruption of scripture, the doctrine of *Transubstantiation?* If not, they can conceive why *we* wish our spiritual pastors to feed our souls with more substantial and profitable food, than the refutation of what we consider its twin error. With the scriptures in our hands, and a desire to read them with unbiassed minds, perhaps there is no point in theology, in which lay believers require so little aid, as on the perfect and simple Unity of God, the Father of our Lord Jesus Christ.

But to return to the accusations against the Unitarian clergy of Boston in 1812. I freely declare, I never could see any just grounds of reprehension, *had their conduct been precisely such as it is represented in the attacks that have been made upon them;* and to this important point, I entreat the reader's attention. A want of sincerity in their own belief has never been an allegation against those gentlemen, amidst all the virulence of sectarian crimination. Now let us suppose (what is not true, but we will admit it for the sake of argument) that their congregations as recently as 1800 were Trinitarian;—that these gentlemen, in the course of their studies had become convinced that the doctrine of the Trinity was a corruption of christianity. What ought they to do? Quit their pulpits and abandon their flocks? Certainly not. They should exert themselves to bring their hearers to a knowledge of the truth, concerning the person of our Saviour. How could this be effected? By rousing prejudices—prejudices which bolt out reason from the soul? By this, they might have acquired personal notoriety; but they would have defeated an object which might be dear to their conscience. There are two modes of destroying error;—one is, to assail it directly; the other is, to establish the opposite truth. In cases where prejudices exist, it is easy to see which is the proper method. By those who cannot work miracles, man must be addressed in a manner conformable to the principles of his nature—the intellectual and moral constitution of his mind. We have, as will be shown hereafter, the highest authority, as well as reason, to direct us in the choice of our course.

Say then, that in 1800, the congregational societies in Boston were Trinitarians—that most of their clergyman had become sincerely convinced that this doctrine was unscriptural; the course for them, as enlightened and conscientious men, would be to shake the misplaced confidence of their hearers in human creeds—to urge the rights of conscience—the obligations to free inquiry, in important matters of belief—but above all, to recommend the Holy Scriptures, as the word of God, as the only revelation of divine truth—the only safe guide in faith and conduct;—to search them diligently, and candidly and cheerfully to embrace the doctrines they plainly teach. In pursuing such a course, to denounce the doctrine of the Trinity, or those who believed in it, could not be necessary. It would vanish from men's minds, before the pure, simple and satisfying light of the gospel.—This *was* the result, and this is the real history of Unitarianism in Boston, with the single exception, that long *before* 1800, many of our enlightened laymen and several of the clergy, were already decided and well known Unitarians. As to the position of things in the days of our fathers, the orthodox are correct in their statements—and they are correct in affirming that Unitarian clergymen did not preach *against* the Trinity—and they are correct in admitting, that in the course of thirty years, their congregations have become Unitarian. How could this happen, but by the process I have described? On any subject, a clear conviction of what *is* true, is a perfect security against what is *not*.

But it is said, this is unfair—this is hypocrisy—duplicity—that spiritual guides, who conduct so, are traitors to their flocks. Beware, ye scatterers of darts and firebrands! In your mad zeal, you see not whom you wound. Christian reader, you have a bible. I hope you are familiar with it. Read the history of our Saviour, as recorded by all the Evangelists. He came to his own—to the inheriters of the promise, but they were mistaken in their preconceptions of the Messiah. Did he, at once, announce his real character? No; not even to his own, chosen disciples, though to them he was more explicit than to the public.—He spared their prejudices, for they too had prejudices. Through the whole period of his laborious and glorious ministry, while he was plainly unfolding the character of God and the duty of man, he, indirectly, as their minds would bear, gradually instructed them in what his true Messiahship consisted; nor was the veil entirely withdrawn from their eyes, until after his triumphant resurrection from the grave, when for the last time, "beginning at Moses and all the prophets, he expounded to them, in all the scriptures, the things concerning himself." He knew what was in man, and what were the operations of his intellectual nature, and he has left an example, which it cannot be a disgrace nor a crime to follow.

I am persuaded, an impious attack upon the character and conduct of our holy Redeemer was not contemplated; but it is to be lamented when men suffer themselves to be so far the victims of hatred or ambition, that they know not what they say, and perceive not whom they censure. To me, the criminations and epithets, in the pamphlet before me, considering their double application, of which I could not but be sensible, I confess were shocking. E. I. Σ.

[For the Christian Register.]

MR. REED,—

May I take the liberty to inquire through the medium of your paper, if any good reason can be given for the practice, common in many of our churches, of a part of the congregation rising and a part keeping their seats, during the exercise of singing? Why this division, where all should be harmony? Is it that the risers are more devout, more decorous, and more musical: or that the sitters are more infirm, or indolent, or indifferent? When we sing to the glory of God, I feel animated, by the spontaneous uprising of the whole assembly, as if with one accord to send up the 'song of thanksgiving and the chorus of praise?" But to see here and there a solitary individual starting from his seat, while the majority of the worshippers, seem fixed in immobility, is sad, chilling, painful. Let us rise and stand on our feet, if we would assume the posture which appears most natural and fit, to sing the high praises of God; but if we make light of forms, let us at least, all agree to disregard them. X.

DOMESTIC SUMMARY.

Boston Representatives. The city council have voted to send *fifty-five* Representatives from this city to the next General Court.

Melancholy Occurrente. On the morning of Thursday the 31st ult. George W. Adams, Esq of this city, and the eldest son of President Adams, was missed from the steamboat Benjamin Franklin, then on her passage from Providence to New-York. During the evening he had complained of a determination of blood to the head. In the course of the night he rose, dressed himself and spoke to several passengers in a manner which indicated mental derangement. He was last seen walking on the upper deck, where his hat and cloak were afterwards found. It was the opinion of Capt. Bunker that his fall from the boat was accidental. But, if this were *not* the case, there is very conclusive evidence that it must have been the result of a state of mental derangement.

Accident. As the Steam boat Robin Hood, was proceeding from Charlestown to Milton, on the 1st inst. her Captain Jacob Lovell, Jr. was killed instantly by an accidental blow on the head from the crank of the main shaft. He dropt some change from his pocket, and in endeavoring to pick it up, received the fatal blow. He belonged to Weymouth, was a worthy man, and has left a wife and three children. His skull was dreadfully fractured. *Patriot.*

Great Despatch. The steamer Benj. Franklin left New-York on Friday afternoon at 10 minutes past 4 o'clock, and her passengers and letters arrived in this city at 40 minutes past 11 on Saturday—being only 19 hours and 40 minutes on their passage.

Rev. Mr. Eaton, long the honored and faithful Rector of Christ Church, in this city, has, on account of infirmity and declining health, sent in his resignation of the sacred office—which has been accepted. The Church, with a liberality highly honorable, have voted him an annual payment of $500 during his life. Mr. Eaton has been an acceptable, learned clergyman, and his agreable, gentlemanly manners have secured him an influence far beyond the bounds of his own communion. *Pall.*

Mr. Frederick H. Hedge, of Cambride Theological school, will be ordained at West-Cambridge, on the 20th inst.

An Ecclesiastical Council has been called to meet at Cambridge on the 19th instant, to consider the difficulties existing between the Rev. Dr. Holmes and the First Parish in Cambridge. *Jour.*

Catholic Chapel. A chapel for the Roman Catholic is about to be erected at Pawtucket, R. I. Land for the purpose has been presented by David Wilkinson, Esq.

Providence R. I. A vote has been passed at a public meeting of free-holders in this flourishing town, to adopt a city government.

Rhode Island. The General Assembly of Rhode Island will meet at Newport on Wednesday next.

James Murphy, of Kennebunk-port, has been convicted of the murder of his wife, by burning her so as to produce wounds, mortification and death. The crime appears to have been caused by intemperance. Two of his children were witnesses against him.

The Legislature of the State of New-York closed a very long session on Tuesday last—a session of 120 days, in which time they have passed three hundred and seventy-seven bills. *Pall.*

The Rev. Stephen H. Tyng, of the Diocess of Maryland, has been elected by the congregation of St. Paul's Church, Philadelphia, to be Rector of said church in place of Rev. Benjamin Allen deceased.

Enormous Church. A church of the following dimensions, is now building in Montreal;—Length, 560 feet, breadth, 150, heighth to the eves, 100; surmounted by 24 towers, the two front towers being 240 feet high; the pulpit window is 60 feet by 34.—The probable expense of this superb structure, is computed at $500,000. We have been informed that Mr. Goodrich, of this city, has been applied to build an organ for this church,—which it was intended to have 90 feet high. *Galaxy.*

FOREIGN SUMMARY.

From Europe. Hamburgh papers to 27th of March have been received at New-York.

The price of grain at Rome had been greatly increased and much distress among the lower orders was anticipated.

The Pope. Under date of Rome, March 10, we have the following statements in relation to the election of the Pope, and also to the late ordinances against the Jesuits.

"The Cardinals wese assembling preparatory to the election of a Pope. The eldest cardinal in the college, Ferrao, is 93 years old. The cardinals must go into conclave within ten days from the death of a Pope, and keep voting from day to day till a choice is made. It appears that on the present occasion, Cardinal de Gregorio had at one time 24 votes, and came near being elected. The report of this was spread in the city, and the next morning a great crowd flocked to the Quirinal, expecting the declaration of the election. They were disappointed, however, for on the next trial Cardinal G. had only 11 voices. Several Ambassadors attended the conclave, and presented their credentials. The Ambassador of the Netherlands was expected to be presented an the 11th, and this would be the first instance of the Ambassador of a Protestant power being accredited by a conclave.

"Lately a monk of the name of Fairnelli, declared from the pulpit that the present King of France could never hope for salvation, for having sanctioned the late ordinances against the Jesuits; and that the late Pope had already paid in purgatory for having given his consent to the same ordinances."

The Rhine. We are told that the Rhine was frozen over on the 12th of Feb. and that for several days it was crossed on foot. A circumstance which is said not to have occurred before for centuries.

Latest from England. London papers of March 31st have been received at New-York.

The Roman Catholic Relief Bill had its third reading in the House of Commons on the 30th instant, and was passed by a majority of 178, and sent to the House of Lords for concurrence.

The bill by which the Irish 40 shilling free-holders were disfranchized was passed.

It is confidently expected that the Relief Bill will pass the House of Lords by a majority of from 50 to 70.

It is said by the London Observer that twelve of the English Bishops are now in favor of the Catholic Relief Bill.

Smyrna. The accounts from this place, are to Feb. 21. The expectation of a final adjustment of the differences by negociation, between Russia and Turkey, seems not to have been given up. In the mean time the adverse parties are busily engaged in active preparations for war.

The reported movements of the Turkish government excite the suspicion that there is more imminent danger of famine from the blockade of the Dardanelles than has been before suspected.

The cabinet of St. Petersburgh has communicated to that of Prussia the documents connected with the late negociations with the Ottoman Porte. It is understood that his imperial majesty has formally declared his intentions to continue the war till the Porte shall display more friendly views.

The Courier of March 26th, says; "The Ambassadors of France and England will repair forthwith to Constantinople, the Emperor of Russia having consented that the representatives of these two States shall carry on, in the name of the three Powers, the negociations relative to the execution of the Treaty of London.

The Arts. Among the extracts from papers by the late arrivals we find the following.

"A recent occurrence in Paris has caused great interest among artists, and created consternation at the Louvre. It is ascertained beyond a doubt, that the original picture painted by Raphael, of "Christ and the Disciple," or, as others say "Raphael and Poutalno," his fencing master, a picture valued at 20,000*l.*, actually has been cut out of the frame and a modern picture substituted for it. How long it has been so removed is not known; but it is generally believed in Paris, that the original picture has found its way to England."

Divorces in the Netherlands. It is stated in one of the public journals, that, from 1815 to 1825, out of 430,000 marriages in the Netherlanas, there were 605 divorces. The proportion of divorces to the number of marriages was, in the Northern Provinces, as 1 to 327, and in the Southern 1 to 3.317.

MARRIAGES.

In this city, on the 3d inst. by Rev. Mr. Pierpont, Rev. M. I. Motte, to Miss Mary Ann, daughter of Cyrus Alger, Esq. By Rev. Paul Dean, Mr. Silas Hall to Miss Isabella H. Belser, eldest daughter of Mr. Godfrey F. Belser. By Rev. Mr. Potter, Mr. William H. Montague to Miss Jane Brimmer Glover. By Rev. Mr. Farnsworth, Mr. John Foster to Miss Sarah Harding.

In Charlestown, on Monday evening by Rev. Dr. Lowell, Mr. John Kuhn, of this city, to Mary N. Phipps, of Sherburne.

In Cambridge, by the Rev. Mr. Gannett, Mr. Edward G. Stevens to Miss Mary Thacher.

In Hingham, on Sunday evening last, by the Rev. Mr. Richardson, Jacob H. Loud, Esq. of Plymouth, to Miss Elizabeth L. Jones, daughtes of Solomon Jones, Esq.

In Newton, Mr. Micah M. Rutter, jr. to Miss Harriet Gibson, of Boston, daughter of the late Mr. John Gibson.

In West-Newbury, Capt. Otis Little to Miss Catharine G Poor.

In Lunenburg, Mr. Aaron Butler, of this city, to Miss Lydia Marshall.

In New-Haven, Conn. Dr. Nathan B. Ives to Miss Sarah B. Badger, of Philadelphia.

DEATHS.

In this city, Mr. Thomas Howe, jr. aged 31. Mrs. Susannah, aged 47, relict of Henry N. Rogers, Esq. Mr. Thomas Harlow, aged 81. Mr. Elisha Simmons, aged 34.

In Dedham, Mr. Eliphalet Pond, aged 35.

In Petersham on the 15th ult. Mrs. Lucy Wetherell, wife of Mr. Sampson W. aged 30.

In Plymouth, Mrs. Joanna Winslow, widow of Pelham W. Esq. aged 84.

In Newburyport, Miss Mary Currier, aged 28.

In Gardiner, Me. Capt. Aaron Sweet, of Ipswich, Mass. aged 54.

In Hallowell, James J. Boyd, Esq. Surveyor of the port of Portland, aged 31.

In New-York, Capt. William T. Bell, of Portsmouth, N. H. aged 29.

AMERICAN UNITARIAN ASSOCIATION.

THE Anniversary of the AMER. UNIT. ASSOC. will be celebrated on Tuesday evening, May 26th. The meeting for business will be held in the Berry-street Vestry at 6 o'clock; the public meeting in the Federal-street Church at 7 o'clock. The house will be open at 6. Ladies and strangers as well as members of the Association, will be provided with seats. Addresses are expected from several gentlemen.

EZRA S. GANNETT, *Sec'y.*

A. U. A. TRACT No. 23.

JUST published and for sale at the Depository, 50 Washington-street, Tract No. 23, of the 1st series, entitled, "A Dialogue between a Christian and a Deist;" by the author of "A Dialogue on Providence, Faith and Prayer," L. C. BOWLES.

May 9.

SCHOOL FOR YOUNG LADIES AT GROTON.

MISS PRESCOTT informs her friends and the public, that the summer term in her Seminary will commence the third Wednesday in May next. All the solid and ornamental branches of female education are taught in this school, and every attention given to the health, manners and morals of the pupils.

Groton, April 14, 1829. 4t

LAND AT SOUTH BOSTON.

FOR SALE, 23,000 feet of land situated at South Boston, on the rising ground near the School House. Inquire at this office. April 18.

JUST PUBLISHED

By MUNROE & FRANCIS, 128 Washington-street.

Trimmer's England.

A Concise History of England, comprised in a set of easy Lessons, designed particularly for young persons, and brought down to the present time; with Chronological Tables at the end of each Reign, and a head of each Sovereign annexed. By Mrs. Trimmer. This is the best History of England for Schools extant; and will impress on the minds of Children the important subjects with more force than any other History.

New Drawing Book.

A second edition, revised and much improved, of "The New Initiatory Drawing Book;" containing six quarto pages of a great variety of subjects for beginners; together with printed Instructions for Learners.

Life of Leigh Richmond.

Abridged from the Original Memoir; by a Lady of Massachusetts; in a small volume designed for young persons, and for distribution, is just published.

May 2.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 5. for May, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians, No. VI.; Observations on John viii. 58; Opinion and Feeling; Public Worship; Religious Controversy; A Lecture on Popular Superstitions; Vice. May 2.

THE
CHRISTIAN EXAMINER,
AND
GENERAL REVIEW.

NEW SERIES—No. II. For May, 1829.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Art. I.—Remains of the late Charles Wolfe, A. B. Curate of Donoughmore, Diocess of Armagh. With a brief Memoir of his life. By the Rev. John Russell, M. A.

Art. II.—Correspondence between John Quincy Adams, Esq. President of the United States, and several Citizens of Massachusetts, concerning the Charge of a Design to Dissolve the Union alleged to have existed in that State.

Art. III.—Provincial Antiquities and Picturesque Scenery of Scotland, with Descriptive Illustrations. By Sir Walter Scott.

Art. IV.—1. Pelham or Adventures of a Gentleman.

2. The Disowned. By the Author of Pelham.

Art. V.—Memoirs of a New England Village Choir. With Occasional Reflections. By a Member.

Art. VI.—A Commentary on the Epistle to the Hebrews. By Moses Stuart.

Art. VII.—1. Address of the National Society for Promoting the Observance of the Sabbath.

2. Memorials to Congress on the Subject of Sunday Mails.

3. Reports of Messrs. Johnson and McKean, Chairmen of the Committees of the Senate and House of Representatives of the United States' to whom were referred the several Petitions on the Subject of Mails on the Sabbath, or the first day of the week.

Art. VIII ---1. A Plea against Religious Controversy. By N. L. Frothingham.

2. The Final Tendency of the Religious Disputes of the Present Day, impartially considered. By Old Experience.

Art. IX.---Memoir of Mrs. Ann H. Judson late Missionary to Burmah, including a History of the American Baptist Mission in the Burman Empire. By James D. Knowles.

Art. X.---Letters written in the Interior of Cuba, between the Mountains of Arcana. to the East, and of Cusco, to the West, in the Months of Februrary, March April, and May, 1828. By the late Rev. Abiel Abbot, D. D. May. 2.

FOR SALE,

HOUSE No. 10 Fayette-street, containing a parlor, sitting room, kitchen, and 4 chambers, with every convenience for a genteel family, with a garden in front. For further information apply at No. 534 Washington-street. 4t. May 9.

INSTRUCTION IN MUSIC.

THE Misses Withington, teach Music on the PIANO-FORTE and ORGAN. at No. 8 Crescent Court. Their manner of Instruction embraces the most simple, and, at the same time, the most useful practical system of thorough Base or Harmony. They respectfully solicit those who are disposed to learn, to call and satisfy themselves as to their mode of teaching, terms, &c. May 9.

ABBOT'S SERMONS.

THIS day published by WAIT, GREENE, & Co. Booksellers, 13 Court-street, a volume of Sermons, by the late Rev. JOHN EMERY ABBOT, of Salem, Mass. With a Memoir of his life, by Rev. HENRY WARE, JR. of Boston.

These Sermons are wholly of a practical and devotional character, and have been selected for publication from a belief that they are peculiarly calculated to do good. They enter into the springs and principles of the religious life, and present the Christian Religion in its most amiable and affectionate features. Attached to the memoir, are several extracts from a Journal of the author, kept at Havanna.

SUNDAY SCHOOL BOOK.

W. G. & Co. have just published the third edition of the Sunday School Hymn Book. This Book is introduced into almost every Sunday School, particularly those supported by Unitarian Parishes, &c.

THE WELL SPENT HOUR.

This work has been bound into 1 volume, and forms a neat volume for Juvenile Libraries.

For Sale. A great variety of Books for Sunday Schools and other Libraries; such as 'Happy Valley'—'Happy Days'—'Mary and her Sister'—'Sketches Nat. History of Animals'—'Sketches of the Wallingon Family'—'Fruit and Flowers'—'Mary Jones'—'Harry and Lucy'—'Early Days'—'Evening in Boston'—'Esther'—'Two Birth Days'—'Sophia Morton'—'Temptation'—'George Mill's'—&c. &c.

BOOK BINDERY.

W. G. & Co. have made arrangements by which they can bind Books of every description in the neatest manner, and at reasonable prices.—Orders received as above, will be attended to. April 18. 6tis

ABBOTT'S LETTERS FROM CUBA.

LEONARD C. BOWLES, 50 Washington-street, has just published, Letters written in the interior of Cuba, between the mountains of Arcana to the East and of Curco to the West in the months of February, March, April and May, 1828. By the late Rev. ABIEL ABBOT, D. D. Pastor of the First Church in Beverly, Massachusetts.

The following extract from a letter of Judge STORY, exhibits his view of the merits of the work.

"I have read over carefully the MSS. containing the letters from Cuba; of the Rev. Dr. Abbot, at the request of his family. They abound with interesing matter, written in a lively and pleasing style, and will instruct as well as entertain the attentive reader. The author had rare, and, for a foreign traveller in the present times, almost unequalled opportunities for minute observation, and exact detail of the manners, the habits, the pursuits and the character of the inhabitants of the interior of this Island. He has faithfully and diligently used those opportunities, and his work contains a mass of facts, which, as far as I know, have hitherto been very imperfectly disclosed to the American public. My opinion is, that the work deserves general patronage from its intrinsic merits, independently of the consideration that it will impart aid to the interesting family of this excellent man."

SUNDAY SCHOOL CONVERSATIONS.

JUST published by COTTONS & BARNARD, 184 Washington-street, Sunday School Conversations on some of the interesting subjects recorded in the New-Testament. By the author of the Factory Girl, The Badge, James Talbot, &c.

C. & B. have for sale "The School or Lessons in Morals," Nos. 1. 2. 3. 4—

Fruit and Flowers, a religious story for Children by the Author of a Dialogue on Providence, Faith and Prayer—

The Young Philosophers. By a Lady.

March 7. 6t.

MRS. HAMILTON'S QUESTIONS.

EXAMPLES of Questions, calculated to excite and exercise the minds of the Young. By Mrs. Elizabeth Hamilton. First American edition. Just published by FOOTE & BROWN, Salem, and for sale by them; and by Messrs. Hilliard, Gray, & Co. Leonard C. Bowles, Munroe & Francis, and Pierce & Williams, Boston. 4t. May 2.

A LETTER ON EPISCOPACY.

A LETTER addressed to the Congregational Clergy of Massachusetts, on Episcopacy, by a Congregationalist Clergyman, "He shall purify the sons of Levi"—Just published and for sale by R. P. & C. WILLIAMS, No. 79 Washington St. Boston.

Price 12 1-2 cents single.

☞ This letter is published, at the particular request of the writer thereof, whom the Publishers know to be now a regular Clergyman among the *Congregationalists.* April 16.

SELECTED POETRY.

[From Edinburgh Evening Post.]

THE RETURN OF SPRING.

BY J. MALCOLM.

Dear as the dove, whose wafting wing
The Green leaf ransomed from the main,
Thy genial glow, returning Spring!
Comes to our shores again.
For thou hast been a wanderer long,
On many a far and foreign strand;
In balm and beauty, sun and song,
Passing from land to land.

Thou bring'st the blossom to the bee,
To earth a robe of emerald dye;
The leaflet to the naked tree,
And rainbows to the sky.
I feel thy blest, benign control
The pulses of my youth restore;
Opening the springs of sense and soul,
To love and joy once more.

I will not people thy green bowers,
With sorrow's pale and spectre band,
Nor blend with thine the faded flowers
Of memory's distant land;
For thou wert surely never given
To wake regrets for pleasures gone;
But, like an angel sent from heaven,
To sooth Creation's groan.

Then, while the grove thy garlands twine,
Thy spirit breathes in flower and tree,
My heart shall kindle at thy shrine,
And worship God in thee:
And in some calm, sequestered spot,
While listening to thy choral strain,
Past griefs shall be awhile forgot,
And pleasures bloom again.

[From "Lays of Leisure Hours."]

PASSING AWAY.

BY MISS JEWSBURY, OF MANCHESTER.

"The things we enjoy are passing, and we are passing who enjoy them."—*Archbishop Leighton.*

I asked the stars in the pomp of night,
Gilding its blackness with crowns of light,
Bright with beauty and girt with power,
Whether eternity were not their dower;
And dirge—like music stole from their spheres,
Bearing this message to mortal ears.—

"We have no light that hath not been given,
We have no strength but shall soon be riven,
We have no power wherein man may trust,
Like him we are things of time and dust;
And the legend we blazon with beam and ray,
And the song of our silence, is—passing away.

"We shall fade in our beauty, the fair and bright,
Like lamps that have served for a festal night;
We shall fall from our spheres, the old and strong,
Like rose-leaves swept by the breeze along;
The worship'd as gods in the olden day,
We shall be like a vain dream—passing away."

From the stars of heaven and the flowers of earth,
From the pageant of power, and the voice of mirth,
From the mists of morn on the mountain's brow,
From childhood's song, and affection's vow,
From all save that o'er which soul bears sway,
Breathes but one record—passing away.

Passing away, sing the breeze and rill,
As they sweep on their course by vale and hill;—
Through the varying scenes of each earthly clime,
'Tis the lesson of nature—the voice of time,
And man at last, like his fathers gray,
Writes in his own dust—passing away.

MISCELLANEOUS SELECTIONS.

DR. PARR TO DR. MAGEE.

We alluded in our last paper to the testimony of Dr. Parr, to the character of English Unitarians as learned men. The following letter to Dr Magee is the particular article to which we referred.

Hatton, Sept. 25, 1823.

MY LORD,

Though differing widely from your Grace upon some important subjects of controversial theology, I hold, and therefore always shall avow, a very high opinion of your talents and attainments. With much pleasure have I read two of the charges which your Grace has lately published. I have praised them in the hearing, and recommended them to the perusal, of some enlighed clergymen. I found in them very useful matter, and very splendid diction. But, with surprise, and with concern, I observed, that in one of them, your grace has spoken sweepingly of the Unitarians as illiterate. The expression, my Lord, astonished me, and called to my mind the language which Cicero, in his celebrated speech for Ligarius, employed about the cause of Pompey; and which, *mutatis mutandis*, I shall apply to your severe and contemptuous animadversion upon a well-known, and, perhaps, increasing sect. Speaking of Unitarianism, "*alii errorem appellant, qui durius, pertinacium, qui gravissime, impietatem—κακοδοξιαν præter te adhuc nemo.*"* In a dispute, which, about 150 years ago, was carried on with great violence, Bishop Wettenhall wrote a very judicious, candid, and conciliatory pamphlet, which I found in a huge mass of controversial writings, in which he describes the Socinians† as active, as zealous, as acute, as dexterous in disputation, as blameless in the general tenor of their lives, and, he adds, even pious, with exception to their own peculiar tenets. Every man of common sense, my Lord, will perceive, that the qualifying words are the result of discretion and episcopal decorum, and were intended, probably, for a kind of sop to soften the Cerberean part of the priesthood. Be this as it may, the representation which Bishop Wettenhall gave of his Socinian contemporaries, corresponds nearly with my own observations upon my own Unitarian contemporaries.

Now, my Lord, I know nothing either by report, or my own reading, about the number of Unitarians in Ireland, or their writings, or their erudition, or their want of erudition. I, at the same time, am justified in saying, that among my own learned acquaintance in this country, there is not one teacher in the established Church, whom I could safely pronounce a Unitarian. Without the pale of that Church, indeed, there are several Unitarians with whom I think it an honor to be acquainted; and I shall make no apology for introducing into this letter their names, and avowing the sincere respect which I feel for their intellectual powers, their literary attainments, and their moral worth. Let us look round a little, my Lord. Will any scholar apply the word, "illiterate," to Grotius, or to Le Clerc? These are the distinguished Unitarians of former days. I have not been a slovenly reader of the Fratres Poloni; and I could mention the names of several persons whose tenets seem to me erroneous, but whom I should not dare to call illiterate. In the last century, lived Dr. Lardner, Dr. John Jebb, Mr. John Baines of Trinity College, Cambridge, the friend of Sir Samuel Romilly, and an academic distinguished in his day, for his proficiency in science, and his skill in classical learning. Perhaps Edmund Law, Bishop of Carlisle, may, without injustice, be supposed to look upon Unitarianism, rather with a favorable eye towards the close of a studious life. Was Bishop Law illiterate? Was Dr. John Taylor of Norwich illiterate? And, slender as might be the pretences of Dr. Priestley and Theophilus Lindsey to any critical accuracy in the languages, or to any delicate taste of the elegancies of profane authors, Greek and Latin, yet their attention to Scriptural Greek, though it did not preserve them from what you think heresy, was more than sufficient to protect them from the application of illiterate. Was the late Duke of Grafton illiterate? Were the writers of the Free and Candid Disquisitions illiterate? I was not personally acquainted with the late Mr. Cappe of York, but his writings furnish abundant proofs of eloquence, acuteness, and, I add, erudition. Was Encedinus illiterate? Is Wegscheider illiterate? Was Semler illiterate? Is Eichorn illiterate?—Let me not pass by some dissenting clergymen, who are avowedly Unitarians, and upon whose claims, to be considered as scholars, I can speak, and, therefore, do speak, with confidence. Mr. Berry of Leicester, who, to Greek and Latin erudition, adds no inconsiderable portion of oriental; Mr. Cogan, a schoolmaster at Walthamstow, whom, from conversation and correspondence, I know to be an accurate Greek scholar, and a diligent and discriminating reader of the best critical books, which have, of late, been published at Berlin, Leyden, Gottingen, Leipsic and Paris; and at home, by Porson, Bromfield, Gaisford, Elmsley, &c. Is Cogan illiterate? No, no. My mind passes on to Mr. Corrie of Birmingham, who not only is well acquainted with Natural Philosophy, and is a fine writer of English prose, but has an exquisite taste for the compositions of Greek and Roman writers, and is a reader of what Bentley, Dawes, and Toup, have written upon philology. My neighbor, Mr. Yates of Birmingham, is one of the most studious men I know. I have seen his admirable collection of books; and I consider him as a diligent and intelligent reader of the most abstruse and elaborate writings of Theologians, both in Greek and Latin. Mr. Robberds of Manchester, had a classical education in Norwich School.—He is an excellent writer of English prose; and can such a man be called illiterate? It becomes me, after many interviews, to bear my testimony to the merit of Mr. Shepherd of Liverpool, and, in truth, so far as classical learning is concerned, his proficiency would do him honor, if he sat upon the episcopal bench. My Lord, from motives of delicacy, I will not enlarge upon the learning of Mr. Belsham. He neither understands, nor professes to understand, very critically, those profane authors who are taught in our public Schools, and our two Universities: yet I think and speak respectfully of his biblical learning; and I am pretty sure, that Archbishop Newcome, if he were now living, would, upon this subject, speak and think as I do. In my own neighborhood, lives a lineal descendant of Oliver Cromwell.* He does not pretend to be a profound classic, but he is largely furnished with general knowledge; he is a diligent reader of the Greek Testament; he has great dexterity in reasoning; he excels in clearness and vigor of style; he is not contentious; he is not conceited; but upon two or three occasions, when provoked by insulting calumnies against himself and his sect, he has confuted and silenced some accusers, whose orthodoxy was not accompanied by a due share of sense, learning, or moderation.—Your grace will do me the justice to observe, that I mean not directly, or indirectly, to defend the heretical opinions adopted by any of the worthies whom I have enumerated. But I should say of them, whether I adverted to them in the senate, or from the pulpit, or from the press,—yes, my Lord, I should say it in the hearing of all the conclaves, and all the convocations in Christendom, *ulinam essent nostri.*† I hope therefore, my Lord, and if you were not an Archbishop, I should advise, that in some future edition of your excellent charge, you would withdraw the word, "illiterate."—There are many other points upon which your sagacity, learning, and eloquence, may be employed with the greatest propriety, and far better effect. If you were more intimately acquainted with myself, you would find that no man is more ready to bestow prompt, sincere, and ample praise upon the talents, and the learning, which the ecclesiastics of the Established Church have, in our own days, displayed in the defence of their tenets. Glad I am, that so large a part of that praise falls to the share of the distinguished Prelate to whom I am now writing. In natural religion, and in revealed, there are some truths bright as the sun in meridian, and solid as adamant itself; but in both there are *quæstiones per difficiles et per obscuræ*, upon which a man of reflection will often think it his right and his duty, *επεχειν** and will apply to speculation, what has been well said of practice:

Nunquam ita quisquam bene subducta ratione ad vitam fuit,
Quin res, ætas, usus semper aliquid adportet novi;
Aliquid moneat, ut illa quæ te scire credas, nescias;
Et quæ tibi putaris prima, in experiundo ut repudies.†

For more than 50 years, I have attended diligently and seriously to Theology; *at me ipsum, quondam et animi quodam impetu concitatum, et vi naturæ elatum, et recentibus præceptorum studiis flagrantem, dies tandem aliquando leniit, ætas mitiguvit.*‡ As to the conflicts in which other men are engaged, I cannot, from habit, and perhaps nature, be a careless spectator, but being far advanced in my 77th year, I am upon my guard against the perils to which partisans are exposed; and, as a lover of letters and religion I am content γηρασκειν αιει πολλα διδασκομενος.§

* Some charge them with error; others, speaking harshly of them, with pertinacity; and others, in great severity, with impiety; but no one except you, has yet charged them with ignorance.

† The appellation Socinian, might have been taken from the Socini, a family which submitted to voluntaro exile from Sienna, with Lactantio Pagnoni and Mino Celso, on account of the persecutions they suffered for having adopted the reformed opinions in religion; as well as from the writer Socinus.—*M'Crie's History of the Reformation in Italy.*

* Rev. W. Field, Unitarian Minister, Warwick.

† I wish they were ours.

* Duty—to suspend his judgment.

† No one has ever been so completely equipped for the duties of life, but that circumstances, the lapse of time, and experience, furnishes something new; admonishing you that you are ignorant of what you imagined you knew, and to reject in practice, what you have deemed fundamental principles.

‡ But at length time hath softened, and the experience of age mitigated, the impetousity of my spirit, and the predominant force of my nature and genius, as well as the recent impressions of philosophy.

§ To grow old, constantly increasing my knowledge.

SIR WALTER SCOTT'S WORKS.

A prospectus for a new edition of the Waverly Novels with the author's notes and new introductions, has been published at Edinburgh. We insert below the author's advertisement, which we believe will be interesting to most of our readers. Though Sir Walter Scott has written but little directly on religion or morals, perhaps no writer living has by the quantity and popularity of his works, had a deeper influence on the character of the age. And we are inclined to believe that this influence has on the whole been highly favorable to good morals.

Author's Advertisement.

It has been the occasional occupation of the Author of Waverly, for several years past, to revise and correct the voluminous series of Novels which pass under that name; in order that, if they should ever appear as his avowed productions, he might render them in some degree deserving of a continuance of the public favor with which they have been honored ever since their first appearance. For a long period, however, it seemed likely that the improved and illustrated edition which he meditated would be a posthumous publication. But the course of events, which occasioned the disclosure of the Author's name, having, in a great measure, restored to him a sort of parental control over these Works, he is naturally induced to give them to the press in a corrected, and, he hopes, an improved form, while life and health permit the task of revising and illustrating them. Such being his purpose, it is necessary to say a few words on the plan of the proposed Edition.

In stating it to be revised and corrected, it is not to be inferred that any attempt is made to alter the tenor of the stories, the character of the actors, or the spirit of the dialogue. There is no doubt ample room for emendation in all these points,—but where the tree falls it must lie. Any attempt to obviate criticism, however just, by altering a work already in the hands of the public, is generally unsuccessful. In the most improbable fiction, the reader still desires some air of *vraisemblance*, and does not relish that the incidents of a tale familiar to him should be altered to suit the taste of critics, or the caprice of the author himself. This process of feeling is so natural, that it may be observed even in children, who cannot endure that a nursery story should be repeated to them differently from the manner in which it was first told.

But without altering, in the slightest degree, either the story, or the mode of telling it, the Author has taken this opportunity to correct errors of the press and slips of the pen. That such should exist cannot be wondered at, when it is considered that the Publishers found it their interest to hurry through the press a succession of the early editions of the various Novels, and that the Author had not the usual opportunity of revision. It is hoped that the present edition will be found free from errors of that accidental kind.

The Author has also ventured to make some emendations of a different character, which, without being such apparent deviations from the original stories as to disturb the reader's old associations, will, he thinks, add something to the spirit of the dialogue, narrative, or description. These consist in occasional pruning where the language is redundant, compression where the style is loose, infusion of vigor where it is languid, the exchange of less forcible for more appropriate epithets—slight alterations, in short, like the last touches of an Artist, which contribute to heighten and finish the picture, though an inexperienced eye can hardly detect in what they consist.

The General Preface to the new Edition, and the Introductory Notices to each separate work, will contain an account of such circumstances attending the first publication of the Novels and Tales, as may appear interesting in themselves, or proper to be communicated to the public. The Author also proposes to publish, on this occasion, the various legends, family traditions, or obscure historical facts, which have formed the ground-work of these Novels, and to give some account of the places where the scenes are laid, when these are altogether, or in part, real; as well as a statement of particular incidents founded on fact; together with a more copious Glossary, and Notes explanatory of the ancient customs, and popular superstitions, referred to in the Romances.

Upon the whole, it is hoped that the Waverly Novels, in their new dress, will not be found to have lost any part of their attractions in consequence of receiving illustrations by the Author, and undergoing his careful revision.

Abbotsford, January, 1829.

STATE OF MORALS IN HAVANA.

The following extracts are from a Journal kept at Havana, in 1817—by the lamented John Emery Abbot, former pastor of the North Church in Salem, a volume of whose sermons, has been recently given to the public and noticed in a late Register.

Tuesday, 8th December.—Today is one of the great Catholic festivals. It commemorates the immaculate conception of the Virgin Mary, who alone, of all the human race, was according to the true faith,* born unstained with original sin. The mass of Catholics seem to have no idea connected with a religious festival, but that of amusement or riot. Before day began, we were all roused from sleep by the thunder of cannon and the ringing of all the bells of the city. It had all the tumult of our Independent day morning; and this strange mode of honoring and propitiating the Virgin was repeated three times, I think in the course of the day. There are very many festivals in the year;—some marked in the calendar with a single cross, to be partially observed; others marked with a double cross, which receive a full celebration; no public business can then be transacted, workmen leave their labor, and all classes give themselves to visiting, amusements, or tumultuous joy.

I walked a little way in the forenoon.—We passed the door of a great gambling house, and I had some curiosity to see what was going forward within. Mr. C. was with me, and we walked in. On one side, as we entered, was the bar-keeper's stand, from which liquors were distributed; and opposite was a billiard room, where a number of men were engaged in play. We went forward from this to a large court, surrounded with a piazza under which as many as fifty or sixty men were seated, at a range of tables, with each a slate, divided into columns, before him. In a little box, elevated from the floor, in the sight of all, a little boy was placed, with a brass globe before him, which he whirled rapidly round, and then drew from it some number, which he sung out in a peculiar and rather plaintive measure.—In every interval, there was a most profound silence;—when the number was announced, every one of the company marked it in one of the columns on his slate. The object of the game, I understood, was to fill some particular column; but in what manner it was to be accomplished I could not learn. This game employs hundreds of persons without cessation. We live not far from the gaming-house; and you hear the voice of the little boy who sings the number every moment of the day,—not through the week days only, but on that day so sacred to us, as the season of holy rest, reflection, and praise. Yet there is no place where the laws are more severe against every kind of gaming, than in Havana. Not long ago, Mr. C. says, two or three men had the direction and the income of three great gaming-houses. One of the men was appointed to the office of mayor of the city, which gave him the right, and rendered it his duty, to suppress all places of that nature. His associates, to whom he was disagreeable, determined at this time to break terms with him, and carry on their gaming-houses, and receive their incomes alone. Their old partner, in his private capacity, entreated and threatened; but they obstinately persisted in terminating their partnership, and excluding him from his former source of profit. What private entreaties could not effect, public authority could; as mayor of the city, the protector of morals, he ordered the three gambling-houses instantly to be shut up; and they were not opened till their owners had made their peace with him, by admitting him again to a full participation of their profits. This shows the ease with which these fountains of wickedness might be closed up, as well as exemplifies the extent and fearlessness of official corruption in this miserable country. The corruption, known, acknowledged, and shameless, of the public officers here, if you can credit any part of innumerable stories told by respectable and veracious people, is great beyond description.

* Every one who receives the honors of knighthood swears particularly to defend this article of faith.

ATHENEUM—NEW SERIES.

JUST published by JOHN COTTON, 184 Washington Street, "The Atheneum, or Spirit of the English Magazines," for May 1, 1829; Embelished with an elegant whole-length Portrait Figure, in a Dinner Dress. An elegant whole-length Portrait Figure, in an Opera Dress.

CONTENTS.

May-day; Song for May Morning; The Grave of the Broken Heart—Part 1.; The fountain of Oblivion—By Mrs. Hemans; The Choice of a Residence—Advice to Bachelors; Scraps from the "Noctes;" The Universe; Edinburgh Sessional School; Pope Leo XII.; I stood by the Grave; The Waverly Novels; Song; Mr, Moore, the Poet; The Latest Female Fashions.—Parisian Carriage Dress—Dinner Dress—Opera Dress. (*With a Colored Plate.*)

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THE importance of Apparatus in elementary instruction is fully proved by the success of Infant Schools. Indeed a moment's reflection must satisfy any one that impressions, especially upon the minds of children, made through the medium of the eye, are rapid, deep, and permanent; and that a collection of instruments fitted for familiar illustrations in the essential branches of a system of popular education, must be a valuable accession to the means of instruction.

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For the fundamental, but neglected science of *Geometry*, a set of geometrical solids and diagrams, with a small Manual to aid teachers and their pupils in learning and applying to mensuration and other practical purposes, the principles of this science.

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For Astronomy—a representation of the Solar System, to show the comparative size of the planets, their distances, motions, &c. two instruments for tides, several for eclipses and changes of seasons, and one to show why the earth and other planets are flattened at the poles.

For Chemistry—a pneumatic cistern, lampstand, flexible tube and various other articles, as they may be ordered.

In devising and collecting the articles above named, particular reference has been had to clearness of illustration, ease of using, and cheapness. It will not be doubted that the last object has been attained, when it is stated that a full set of Apparatus comprised in the above list can be procured for Fifty Dollars.

Air Pumps, Electrical and Galvanic Apparatus and various other more expensive instrvments, can be made to order, at prices according to the kind and number of articles.

For Geology—labelled specimens of the most valuable productions in the mineral kingdom, with a small volume to explain the ingredients, properties and uses of each, are preparing and will be ready for delivery early in the season.

Measures are in progress to furnish the necessary Apparatus for Infant Schools, and especially for introducing some of the Infant School exercises into Primary and other Schools.

It will probably be difficult for any one to conceive of more direct or efficient measures, to raise the standard of *common education*, or for the universal diffusion of knowledge, than for each town to procure a central deposit of apparatus, sufficient for popular lectures, and weekly or stated courses of instruction in the essential branches of an enlightened and practical education, and to supply primary and other schools with instruments fitted to illustrate clearly to the minds of children through the medium of the *eye*, the elements of the several branches which it is the object of teachers to inculcate.

☞ Remittances and orders for the articles above named, or others, directed to JOSIAH HOLBROOK, Boston, will be immediately answered.

May 2. 6t.

HIGH SCHOOL IN STOUGHTON.

THIS School was established last October, and has received encouraging patronage. It is under the tuition of Miss MARY F. C. WALES, a Lady possessing a superior mind and a facility, acquired by experience of imparting instruction in the literary and ornamental branches of education. Her mode of teaching is her own, founded on the philosophy of the human mind, and improved by the best systems which she has had opportunity of consulting. Its practical utility was illustrated at a late examination by specimens of improvement exhibited by her pupils in the various branches to which they had been attending. The school is under the superintendence of a Board of Visiters, who are disposed to employ the best measures to promote its prosperity. The following branches are taught—Reading, Orthography, Penmanship, Penmaking, Defining, English grammar with Murray's exercises, Temple or Adam's Arithmetic, Colburn's First Lessons, Rhetoric and composition, Whelpley's compend of History, and the rudiments of ornamental needle work at $3,00 per quarter.

Easy Lessons in Geometry, Goldsmith's Histories of Greece and Rome, Willard's Republic of America, Blake's Natural Philosophy, Mason on self knowledge, Colburn's sequel, Alexander's Evidences of Christianity, Wakefield's Botany, Hedge's Logic, and ornamental needle work on lace and muslin, $3,50 per quarter.

Kames' Elements of Criticism, Intellectual Philosophy; Parkhurst's Moral philosophy, the Latin and French Languages, and Drawing and Painting 3 afternoons in the week—$4,50 per quarter.

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Special attention will be paid to young ladies, who are preparing to engage in the instruction of Youth.

Board may be procured on moderate terms in good families where attention will be paid to the comfort, health, manners and morals of the pupils, and such facilities for improvement afforded as will tend to aid their advancement in knowledge. The next term will commence on Monday the 11th of May.

Reference may be had to Rev. Mr. Cogswell, Rev. Mr. Burgess, Dedham; Rev. Mr. Pierpont; Rev. Doct. Wisner, Bradford Sumner, Esq. Boston; Rev. Mr. Curtis, Sharon; Gen. Elijah Crane, Canton; Rev. Dr. Richmond, Dorchester.

Or to the Subscribers in Stoughton.

CALVIN PARK,
WM. L. STEARNS,
PETER ADAMS,
P. M. CRANE,
} *Board of Visitors.*

Stoughton, April 25, 1829.

WELLBELOVED'S BIBLE.

L. C. BOWLES, 50 Washington-street, has received a single copy of all the parts which have been published of the Translation and Exposition of the Bible, by Rev. C. Wellbeloved, of York (England.) These include the Pentateuch and Job. It is believed that this is the only complete set in the country.

April 25.

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street.

Jan. 17. tf.

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THE *Second Edition* of Discourses on the "Offices and Character of Jesus Christ," is for sale in quantities or by retail, at N. S. Simpkins' & Co. corner of Court and Brattle-streets. 4t. April 11.

CHRISTIAN REGISTER.

THE Christian Register is published every Saturday at 166 Washington-street, Boston.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

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☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.